PROPHETHOOD

By
Seyyid Saeed Akhtar Rizvi



BILAL MUSLIM MISSION OF TANZANIA
P.O.BOX 20033
DAR-ES-SALAAM
TANZANIA
TEL: 2120111 / 2112419 - FAX: 2116550
E-MAIL: bilal@cats-net.com
WWW. bilaltz.org

INTRODUCTION

THIS Islamic Correspondence Course has been started with an aim to impart Islamic knowledge to those youths who have completed their Secondary School education. It will help them in understanding the salient features of Islam, fundamental faith, moral, social and financial codes, system of worship and some aspects of its history

It is proposed to divide the course in 22 Units Each Unit wth be explained in a booklet.

The following Units will be included in this Course –

(1) Need of Religion
(2) Tauheed - God of Islam
(3) Adl - Justice of God
(4) Nubuwwat - Prophethood
(5) Life-sketch of the Holy Prophet
(6) Qur'an and Hadith
(7) Imamat - Vicegerency of Prophet
(8) Quiyamat - Day of Judgement
(9) Life of Hadhrat Ali (a.s.)
(10) Lives of Imam Hasan and Imam Husain (a.s.)
(11) Lives of 4th, 5th and 6th Imams (a.s.)
(12) Lives of 7th and 8th Imams (a.s.)
(13) Lives of 9th, 10th and 11th Imams (a.s.)
(14) Life of 12th Imam
(15) Life of Bibi Fatima — Womanhood in Islam
(16) Prayers
(17) Fast
(18) Financial Code of Islam
(19) Hajj
(20) Jihad - Islamic War
(21) Family Life of Islam
(22) Moral Code of Islam

Note: 1) By 1974, ten units (1 to 8, 17 and 21) have been published.
2) Details of enrolment may be seen after the next page.

HOW TO ENROL,

(1) You may join this Islamic Correspondence Course, provided you have completed your Secondary School education. You will be required to pay a total of Shs. 557- (Shs. 57- as Admission Fee and Shs. 507- as the fee of the Course).

(2) You may start by sending Shs. 57- (Admission Fee) to the Bilal Muslim Mission of Tanzania. Afterwards you will have to pay Shs. 50/- in 5 installments of Shs. 107- each.

(3) One booklet will be sent to you every month, which you will have to study carefully.

(4) Every booklet will have a question paper which you should answer and send to us for correction and marking. Your performance will be noted in your progress card.

(5) You will be given a Roll-Number which you should mention in every correspondence or remittance.

(6) After successful completion of the course, you will be awarded a beautiful diploma by this Mission.

CONTENTS

PART ONE **Page**

PART TWO

PART THREE

PART FOUR

PART FIVE

(1) MEANING OF ‘NABI’ AND ‘RASUL’

The word ‘Nabi’ (نبي) is derived from ‘Nubuwwat’ (نبوة). ‘Nubuwwat’ means ‘to be high’ and, thus ‘Nabi’ (نبي) means a ‘High person’: high in the presence of Allah, The word ‘Nabi’ (نبي) shows the exalted position of the prophet which he enjoys in the presence of God.

Another interpretation of 'Nabi' (نبي) is that it is derived from 'Nubu-at (نبوءة) i.e., to prophesize. According to this interpretation 'Nabi' (نبي) means one who prophesizes.

The word 'Rasul' (رسول) is derived from 'Risalat' (رسالة). 'Risalat' means to send; and 'Rasul' means one who is sent. Thus the word 'Rasul' means 'one who is sent from Allah.’

According to Muslim terminology. 'Nabi' means 'A man sent directly by God to the mankind to lead them to right path.’

The word 'man' excludes the angels who are sent by God for various purposes, but they are not called Nabi or Rasul in Islamic terminology. Also, it excludes women. A woman can not be a Nabi or Rasul.

The phrase 'sent directly' shows that the Nabi does not get his inspiration or revelation through the agency of any other man. By this phrase we differentiate between Nabi and Imam, because Imams also are 'sent by God to the mankind to lead them to the right path' but they are sent through the prophet; thay get their directions through the prophet, not 'directly' from God.

As explained above, a Nabi was the highest person of his time in the eyes of God.

It was necessary that the Nabi and Rasul be from amongst mankind; because if Allah were to send an angel to lead mankind, people would have felt shy of him, as he would have been a stranger. That is why God always sent Nabi and Rasul from

amongst the mankind. The Nabi or Rasul resembles human beings in his body, appearance and needs; but his spiritual perfection is so great, his soul is so pure and his mind so receptive of the messages of Allah that, metaphorically, he can be said to be quite different from other human beings. For a clear example of his spiritual perfection surrounded by the human needs, ha may be likened to a mirror. A mirror has two sides one is the bright side, the other is the dark side. If we put a mirror directly under the sun, it receives the light and reflects the rays to the farthest cornor of a room. Likewise a Nabi or Rasul, because of his spiritual perfection, received the messages of Allah, and by his human body conveyed it to the mankind—to his people.

(2) DIFFERENCE BETWEEN NABI AND RASUL

Muslim scholars have tried to pin-point the difference between Nabi and Rasul. They have written many differences but none of them stands the test of critical analysis. According to the popular belief a 'Rasul' was that prophet who brought a new Sheriat (Cods of law) while those prophets who did not bring any new Sheriat (and followed the Sheriat of a previous 'Rasul') were called 'Nabi'.

Thus the grade of a 'Rasul' is higher than that of a 'Nabi.'

(3) PROPHETHOOD: ITS REASONS AND BENEFITS

In previous Units the reasons and benefits of the institution of Prophethood have already been described. There are two reasons and two benefits. The reasons: 1st Reason. If Allah were to reward or punish human beings on the Day of Judgement without sending any prophet to them, those who would have been sent to hell would have a right to protest as to why they were being sent to hall without any sin or mistake on their part and without any test being held to test their spiritual perfection. It was to cut this argument that Allah sent Sheriat and sent prophets to bring that message of Allah to mankind. 2nd Reason: Also it has been mentioned that Nubuwwat is a Luft(grace) and as such, it was incumbent upon Allah to send prophets to lead the people to the right path.

The benefits: Firstly, to bring the laws of Allah to mankind to ensure impartial justice, safety and progress of society. Secondly, to make people perfect human beings spiritually and bring them nearer to Allah.

(4) QUALIFICATIONS NECESSARY FOR A NABI

A Nabi or Rasul must have certain qualifications: The first condition, according to Shia belief, is that he must be the most perfect person in his time in all the virtues like knowledge, bravery, generosity, morals and manners, love and fear of God, piety and worship of God, and other good qualities which are admired and desired in a good man. He must be the supreme most in all such virtues in his time.

The second condition: He must be free from such stigma which causes disgrace and disrepute. Thus, a Nabi or Rasul cannot be an illegitimate child, he should not choose such profession or work which is looked down upon in his society.

Also it follows that he should not suffer from such an ailment which causes repulsion in the people, like leprosy.

Third condition which is the most important of all, is that a Nabi or Rasul should be Masum, i.e., free from every sin, mistake and evil.

Fourth condition is that the Nabi must show clear signs and miracles to prove his claim.

(5) CONTINUITY OF PROPHETHOOD

God, in His grace, never left mankind without a religious guide. That guide may be a prophet, a Rasul or an Imam. The first man, Prophet Adam, was made a vicegerent of Allah on this earth, so that he might lead his children on the right path. Since then, prophets and messengers were sent to all the regions and all the peoples. Allah says in the Qur'an:

(Verily, though art a warner;'and a cfuide for every nation). In all, there came 124,000 prophets from God.

Many of the prophets were sent to one or two villages, some even to one family or one man. Others were sent to a bigger area; still others to a whole tribe. But none of them, before our Holy Prophet, was sent to the whole mankind.

Our Holy Prophet was sent to the whole mankind for upto the end of the world. No other prophet is to come after him. He was, and is the Last Prophet.

(6) EVOLUTION OF RELIGIOUS GUIDANCE

It appears from the history of divine religions that God sent from time to time many sheriats (codes of law) which were suitable to that particular era. Prophet Nuh (a.s.) brought a sheriat which was simple to a great extent. And that sheriat was followed by other prophets upto the advent of Prophet Ibrahim (a.s.). Prophet Ibrahim (a.s.) was given a sheriat which was more elaborate and more comprehensive than the previous one.

The Sheriat of Prophet Ibrahim remained in force for the children of Israel upto the time of Prophet Musa (a.s.). When Prophet Musa was given To rah (Law), it was a really comprehensive and fully detailed sheriat, which was followed by all the prophets of Bani Israel till Prophet Isa (a.s.) came. Prophet Isa (a.s) perfected the sheriat of Hadhrat Musa (a.s.) and made adjustments according to time. The sheriat of Prophet Isa (a.s.) remained valid till the arrival of the Holy Prophet of Islam.

Coming to the other branch of the family of Prophet Ibrahim (a.s.) we find that the children of Ismael were expected to follow the sheriat of Prophet Ibrahim (a.s.) upto the time of the Holy Prophet of Islam, Prophet Muhammad Mustafa (s.a.w.). When he came he abrogated and cancelled all the previous sheriats, and brought the final, most comprehensive and most suitable and

moderate sheriat of all, which can meet the challenge of the changing times without any difficulty upto the Day of Judgment. The prophets who brought new sheriat are called Ulul-Azm. There were 5 Ulul-Azm prophets: Nuh, Ibrahim, Musa, Isa and Muhammad Mustafa (peace be upon them all).

(7) **WHY SHERIATS WERE CHANGED?**

It may be asked, why the changes in sheriats, why the gradual revelation and why the separate Ulul-Azm prophets coming one after another. Well, when a child is born, the parents make some garments for him. And as the child continues to grow, the old clothes are discarded, and new ones made according to the growth of the body of the child. This continues during his childhood, during his adolescence, during his teenage, till a time comes after 25 or 30 years, when the body reaches its maximum height and attains its full growth. After that, the size which fits him at that time, continues to fit him upto the end of his life.

Nobody will suggest that as the child at the age of 25 years is expected to be 5 ft. 6 in. high, he should be given the clothes of that size on the day of his birth. Nor will any body think that a young man of 30 years of age should wear the same clothes which he used to wear when he was 10 years old. Likewise, we may suppose that humanity was child in the days of Prophet Adam and Nuh (a.s.), which reached its adolescence in the days of Prophet Ibrahim (a.s.) and continued to grow (mentally, socially and spiritually). Accordingly, Allah continued discarding and abrogating old sheriats and sending new ones according to the social, intellectual and spiritual needs of the times.

This continued upto the time of Prophet Muhammad Mustafa (s.a.w.). His time may be compared to the age of 25 or 30 years of a man when he reaches the full height and the highest peak of his strength. Now there is no chance that he will outgrow his clothes, and the size of that age remains in force till his last day. When humanity reached that standard, Allah sent the final sheriat which was to serve the mankind to the last day of the world. After

Muhammad Mustafa (s.a.w.) there was no need for any new sheriat; there was no need for any new prophet or messenger from God. And it was for this reason that he was declared by Allah to be خاتم النبين , the Last of the Prophets.

Of course, the need for an interpreter of the Qur'an and protector of the sheriat will remain for ever. But Allah appointed Imams for this purpose, after the خاتم النبين , The Last Prophet. The chain of prophethood came to an end and a new system of religious leadership, known as 'Imamat' was introduced. This new system will continue upto Quiyamat; but no other prophet or messenger had come, or will come, after the Holy Prophet of Islam.

Anybody claiming to be a Nabi or Messenger after the Last Prophet is an imposer, a liar and has no connection with Islam.

Question: Admitted that the body does not grow in height after about 25 years; but still there- appear changes in the build of the body. A person may gain or lose considerable weight, necessitating some changes in the measurement of his clothes. Therefore, how can you say that there will never be any need for a new sheriat after Islam?

Answer: Clothes usually do not adjust themselves according to the build of body. But Islam has a built-in capacity to cover all the possible situations which a man may face during his life-time. In this respect, we may compare it with those sophisticated electronic devices which automatically adjust to the temperature, light, humidity and other relevant factors of the operating time. If you take a good camera, for instance, you will find that its lense makes all the necessary adjustments according to the distance and light without any need for you to make those adjustments manually.

Likewise, Islam has the rules for all the possible situations, and as soon as a given situation changes, the sheriat automatically

recognises the change and another set of rules applicable to the new situation comes into force immediately, and automatically

This flexibility is the unique feature of Islam which is not found in any other religion. And this feature eliminates the need of a new sheriat.

(8) OUR RESPONSIBILITY TOWARDS PREVIOUS PROPHETS

It has been mentioned earlier that God sent 124,000 prophets throughout the world. It is not possible to know the names of all those prophets. Only a few of them are mentioned in the Qur'an, as God says:—

We did aforetime send Apostles before thee: of them there are some whose story We have related to thee and some whose story We have not related to thee."

(Qur'an, 40:78)

A Muslim is obliged to believe in the truth of all these prophets, as their names are part of the Qur'an. Some other prophets are mentioned in the traditions of the Holy Prophet and Imams. We believe in the truth of those prophets also.

Now we come to those leaders and founders of religions whose truth is neither vouchsafed nor refuted in the Qur'an and Hadith (traditions). We are obliged not to dishonour them (because they might have been true prophets); but, on the other hand, we cannot positively assert that they were true prophets.

This formula applies to those founders of religions who had appeared before the Holy Prophet of Islam. So far as those founders are concerned who claimed to be a prophet after the Holy Prophet of Islam, we must condemn them as imposters and liars, because we know that no new prophet is to come after Muhammad Mustafa (s.a.w.).

As the immediate audience of the Qur'an consisted the people of Arabia, whenever there was any need to give an example Allah used the names of those prophets who had appeared in or near Arab peninsula, so that the hearers may understand the reference easily. It is for this reason that the majority of the prophets mentioned in the Qur'an are from Arabia, Palestine, Egypt and Ethiopia.

(9) NAMES OF PROPHETS AND SUCCESSORS MENTIONED IN QUR'AN AND TRADITIONS

(A) Here is the list of the prophets mentioned in the Qur'an:-

No.	Arabic Name	Transliteration	English version
1.	أدم ع	Aadam (a.s.)	Adam
2.	دريس ع	Idris (a.s.)	Enoch (Enosh)
3.	نوح ع	Nuh(a.s.)	Noah
4.	هود ع	Hud (a.s.)	—
5.	صالح ع	Saaleh (a.s.)	—
6.	براهيم ع	Ibrahim (a.s.)	Abraham
7.	لوط ع	Lut (a.s.)	Lot
8.	اسمٰعيل ع	Ismail (a.s.)	Ishmael
9.	اسحاق ع	Ishaque (a.s.)	Isaac
10.	يعقوب ع	Yaquub (a.s.)	Jackob
11.	يوسف ع	Yusuf (a.s.)	Joseph
12.	ايوب ع	Ayyub (a.s.)	Job
13.	شعيب ع	Shuaib (a.s.)	Jethro
14.	موسىٰ	Musa (a.s.)	Moses
15.	هارون ع	Haroon (a.s.)	Aaron
16.	الياس ع	llyas (a.s.)	Elijah (Elias)
17	اليسع ع	Ilyasa (a.s.)	Hoshea (?)
18.	ذوالكفل ع	Dhul-Kifl (a.s.)	—
19.	عزير ع	Uzair (a.s.)	Ezra (Esderas)

20.	داؤدؑ	Dawood (a.s.)	David
21.	سلیمانؑ	Sulaiman (a.s.)	Solomon
22.	لقمانؑ	Logman (a.s.)	Eosop [(a)]
23.	یونسؑ	Yunus (a.s.)	Jonah
24.	زکریاؑ	Zakariya (a.s.)	Zechariah
25.	یحییٰؑ	Yahya (a.s.)	John (the baptist)
26.	عیسیٰؑ	Isa (a.s.)	Jesus Christ
27.	محمد صلعم	Muhammad (s.a.w,)	Muhammad (saw)

(B) There are some prophets whose stories are given in the Qur'an without mentioning their names. These are:-

No.	**Arabic Name**	**Transliteration**	**English version**
1.	خضرؑ	Khidhr (a.s.)	—
2	یوشع بن نونؑ	Yusha bin Nun (a.s.)	Joshua
3.	شمویلؑ	Shamuel (a.s.)	Samuel
4.	حزقیلؑ	Hizqueel (a.s.)	Ezekiel
5.	ذوالقرنین	Dhul-Quarnain [(b)]	—
6.	رسول اصحاب الاخدود	An Ethiopean Prophet [(c)]	
7.	الاخدود	Shamun	Simon (Peter)
8-9.	شمعون الصفا	Two other disciples of Jesus Christ	

Note: Nos 7 to 9 were "Wasi" (successor of the Prophet). It is not known whether they were ‘Nabi’ or not.

---

[a] He was a black Ethiopean. Majority of Muslim scholars believe that he was a prophet.

[b] There is a difference of opinion whether he was a prophet or not.

[c] Mentioned in Sura 85 of the Qur'an

(C) Now we may mention some of the prophets whose names are found in the traditions:-

No.	Arabic Name	Transliteration	English version
1.	شيث ع	Sheth	Seth
2.	سام ع	Saam	Shem
3.	ارميا ع	Armia	Jeremiah
4.	دانيال ع	Danial	Daniel
5.	عاموص ع	Amus	Amos
6.	عبيدياه ع	Obaidiah	Obaidiah
7.	حبقوق ع	Habakkuk	Habakkuk
8.	جرجيس ع	Jirjis	—
9.	بوذاسف	Budhastav	Budhastav (Gotam Bodh)
10.	خالدبن سنان	Khalid bin Sanan	—

(D) All the ancestors of the Holy Prophet of Islam (s.a.w.) and Ali (a.s.) from Quedar (Cedar) to Abdullah and Abu Talib followed the Sheriat of Prophet Ibrahim (a.s) and they were successors of Prophet Ismail (a.s.). Abu Talib was the last successor; after the advent of Islam, he followed the Holy Prophet. They were 'Wasi' (successor) of Ismail, (a.s.), not 'Nabi' themselves. Also, Salman, the Persian, is believed by the Muslims to be a successor of Prophet Isa (a.s.). He also followed, in due course, the Holy Prophet of Islam. He, also, was a 'Wasi'; not a 'Nabi'.

PART TWO

(10) MEANING OF ISMAT

‘ISMAT’ literally means 'Protection ' In Shia terminology it means ‘A special Grace (Lutf) of Allah to a person which enables

the said person to abstain from sins by his own free will.' Such a person is called 'Maasum.’

This Lutf (grace) does not make the Maasum person incapable of committing sin. He refrains from sins and mistakes by his own power and will.

Here is an example which will make its meaning clear:-

It is within the power of any person to go naked on the streets. (And, for that matter, in many 'civilized' countries women practise the 'art' of discarding all their clothes in packed halls!). But have you ever thought of doing so? No. Why? Because it is far below your dignity to behave like it. Mind it, you do not say that it is 'impossible' for you to do so. Surely, it is within your power, but you will never even imagine of doing so. Why? Because you think that such foolishness would tarnish your honour in your society.

Similarly, though a Maasum person (Prophet or Imam) has the ability to commit sin, but he never even imagines of doing so, because It is far below his dignity to stoop to the sins and mistakes

According to the Shia Ithna-asheri belief all Prophets and imams were Maasum, i.e., sinless and infallible; they could commit no sin— neither a capital sin nor a minor one; neither intentionally nor inadvertantly; and this applies from the beginning of their lives upto their last breath.

So far as the Sunnis are concerned, they admit that the prophets could not tell a lie, neither intentionally nor by mistake, and they could not be Kafir whether before or after the declaration of the pro-phethood. As about other sins, their opinion is widely divided. Most of them say that the prophets could not commit other sins intentionally. About committing capital sins unintentionally the majority says that it was possible, a minority holding that it was not possible

About minor sins, they say that it was possible for the prophets to commit minor sins, though they could not commit such

minor sins which would have degraded them in the people's eyes, like stealing a loaf of bread.
Thus it is clear that the Sunnis have no clear idea about the ismat of the prophets.

(11) **WHY ISMAT? LOGICAL REASON**

What are our reasons to believe that all prophets were Masum (Sinless)? The reason is very simple: God sent the prophets to lead their people onto right path. But this goal could not be achieved if the prophets had not bean sinless.

Suppose there is a man who, just like ordinary people, commits sins or wrongs. And suppose such a man claims that he has been sent by God to lead his people to the right path and provide with his life a model of all that is good and virtuous in human nature. How can the people be sure that he is saying the truth, the whole truth and nothing but truth? He cannot command from his people the unreserved respect and undoutable obedience which are his due. Therefore, to carry on the work of God, the prophets must have been sinless and immune from committing mistakes?

(12) **PROOF FROM QUR'AN**

This logical reasoning is supported by the Holy Qur'an also. Look, for example, to the following verses:-

1st Verse: God says: "We sent not an Apostle, but to be obeyed, in accordance with the Will of God." (Qur'an, Sura 4, Verse 64). The prophets and the apostles were to be obeyed and followed, not that the followers were expected to check every action of the prophet to decide what was to be obeyed and what not to be obeyed. How could this be true unless the prophets and apostles are believed to be free from errors, sins and mistakes?

2nd Verse: God commands us to obey the Prophet: "O ye who believe! Obey God, and obey the Apostle." Again He says:

"All who obey God and the Apostle......" In the same Sura it is asserted: "He who obeys the Apostle, obeys God." In all these verses of Qur'an, as well as in numerous other Verses, the obedience of God is made synonymous with the obedience of the prpphet. Such assertion would have been impossible if the prophets were not Masum and infallible Just imagine what impossible situation would have been created if any prophet began exhorting his followers to commit a mistake or sin. The wretched followers would have been condemned to the displeasure of God in any case. If they obeyed the prophet and committed that sin they disobeyed the command given by God and thus were disgraced. If, on the other hand, they disobeyed the prophet, they again disobeyed the command of God mentioned above about obeying the prophet. So, it appears that a non-Maasum prophet could bring nothing but disgrace and condemnation to his people.

3rd Verse: Add this verse to the above verses: "Do not obey those who do wrong." Now the picture is complete. The prophets were to be obeyed The wrongdoers were not to be obeyed, the only conclusion is that the prophets were not wrongdoers.

4th Verse: Now comes the prayer of Prophet Ibrahim (a.s.) and its answer from God:

"And remember when Abraham was tried by his Lord with certain commands, which he fulfilled: He said: I will make thee an Imam to the people. He pleaded: 'And also from my offsprings.' God said: 'But my promise will not reach to the wrongdoers."

This verse clearly shows that the promise of God to appoint Imams (This word means here religious leader, including both the prophet and Imam of Muslim terminology) will not reach the sinners.

This much will be sufficient to show that our belief is based on the clear understanding of Qur'an, concerning the authority and duty of the prophet towards God and towards his people

(13) **SOME ALLEGORICAL VERSES**

It should be mentioned here that there are some Verses in the Qur'an which give, to some minds, an impression that Prophet Adam (a.s.) and some other prophets committed some sins.

Qur'an itself declares that some of its Verses are clear ones which are the basis of the Book and others are allegorical. Then it goes on to say that the true interpretation of allegorical Verses is known only to Allah and to those who are firmly grounded in knowledge.

Therefore, it is necessary, first of all, to decide which verse has clear meaning, and which one is an allegorical, whose meaning must be decided upon in the light of the clear verses under guidance of the Prophet or Imam (who were firmly grounded in knowledge). Then, and then only, can we save our beliefs from conflicts.

To sum it up:

(1) Reason says that the Prophets should be sinless and infallible;

(2) Many verses of Qur'an support this view, as mentioned earlier;

(3) But still some other verses of Qur'an appear to attribute sins and wrongs to some prophets

What is a Muslim supposed to do? The old-established rule and practice demand that we must accept those verses, which are supported by reason, as the clear one. And as regards other verses (which show that they were sinner) we should seek what is their true and valid interpretation, within the framework of the Arabic language and grammer, as taught by the Prophet and Imams.

(14) DID ADAM COMMIT A SIN?

Let us look at the phrases used for the first man and the first Khalifa of Allah, i.e., Prophet Adam (a.s.). Qur'an describes in

several places how he was advised by God not to go near a certain tree when he was in heaven; how Satan deceived Adam and his wife Hawwa through his false oath and how Hawwa, becoming convinced of his truth, persuaded Adam; and how he, inadvertently, ate from that tree, and then was sent to Earth.

This is the gist of those narrative. First of all, Qur'an clearly says that Adam was created as Khalifa of Allah **for this Earth.** Before being sent here, he was put in the paradise. It must be accepted that that paradise was not his permanent place of residence, because, even before his creation, he was destined to come to earth.

Secondly, according to Islamic sheriat, every order is not obligatory. There are orders, for instance, to pray five times a day; and orders to pray 11 rikats after midnight. Every Muslim knows that the first is ‘ واجب ’ obligatory, while the second is ‘ سنت ’desired but not obligatory. In the same way, there are some restrictions which are compulsory, while others are not so. A Muslim is forbidden to drink wine, and also he has been forbidden to eat by left hand. The first is ‘ حرام ’ (forbidden), while the other is ‘ مکروہ ’ (Undesirable) but not Haram.

So, the restriction against going near a certain tree does not necessarily mean that it was Haram to go near it.

Thirdly, the place where man is to be tested by the rules of Sheriat is this world, not the paradise. Man is sent here so that his worth may be tested. After that test, the successful person will be sent to paradise to enjoy the Grace of Allah. There will be no test there. Examination is here in this world. Answers are to be written here, not in the paradise. Paradise is the prize of success in the examination. Therefore, any order given in heaven, must be, by nature of the place, of an advisory nature, not an obligatory command. If we go against the advice of a wise person, we may put ourselves into inconvenience and trouble; but surely it cannot be said that we committed a crime The result will be a loss for us and that's all.

(15) VERSE OF QUR’AN ABOUT ADAM

Now let us examine some verses of Qur'an about Adam one by one:

(1) "We said: Q Adam! Dwell thou and thy wife in the Garden; and eat of the bountiful things therein as ye will, but approach not this tree, or ye run into harm.”

The word used is ظالمين ‘Dhalemeen’, which is derived from ظلم ‘Dhulm’. Dhulm ظلم means:

1. to misplace a thing; 2, to come to harm; 3, oppress; 4 to make haste before time.

Which of these meanings is suitable here? Here are a few sentences:

Cow eats; tiger eats; dog eats; man eats- But we never think that the cow is eating a zebra and the tiger is eating grass, or that the dog is eating the cakes and the man is eating the dog's food. Though the verb 'Eating' is the same everywhere; but we supply its meaning according to the subject of our conversation. Likewise, as the word 'Dhulm' has at least 4 meanings, when it is used for a prophet and khalifa of Allah (who we have reason to believe must be sinless) we can apply only those meanings which do not imply sin.

If we take the meaning of 'coming to harm', it is clear that God told Adam that if he went near that tree, he would put himself in troubles and hardship; but corning to harm is not a sin or crime. We may apply, with equal force, the meaning of 'making haste before time.' In that case it will mean that though Adam was destined to ultimately come on earth, but if he went near that tree, he would be sent there earlier and with much haste, it must be recognised that we have not invented any new meanings, but, at the same time, we have not declared Adam to be a sinner.

One more note of explanation. 'Sin' is not the actual meaning of ‘Dhulm.’ !t is just because a sinner misplaces his faculties and

miuses the power given him by God that he is called, metaphorically, 'Dhalim' (ظالم)

(2) "Then did Satan make them slip from that (Garden} and get them out from the state (of felicity) in which they had been."

The word used is 'Azalla' (أزلّ) which literally means 'made (someone) slip.' It is used, metaphorically, for mistake and sin. But the metaphorical meaning is not the real meaning. Therefore, we may safely translate it that as Adam and Hawwa were sent from a high place to the Earth, as the word in the next sentence 'lhbitu'(go down) indicates, the word **slip** is more appropriate in this context

(3) "We said: Get ye down, all (ye people), with enmity between yourself, on Earth will be your dwelling place and your means of livelihood — for a time. Then learnt Adam from his Lord some Words, and his Lord turned towards him."

Here the word used is (تاب عليه) 'taba alaihe'. This verb is from (توبة) Tauba', which is used for 'repentence.' Thus the word, as is generally used, suggests some mistake. But the literal meaning of Tauba is 'to return.' Using in metaphorical sense, it will mean 'God accepted Adam's repentence'; but in literal way, it will mean 'God turned towards Adam (with His Grace and Mercy).' And why should not we translate it in this way? After all, actual meaning must have precedence over the metaphorical one.

(4) The arguments about above verses become clear when we see the following verses in Sura XX: "Then we said: O Adam! Verily this is an enemy to thee and thy wife- So let him not get you both out of the Garden, so that thou art landed in misery. There is therein for thee not to go hungry nor to go naked, nor to suffer from thirst, nor from the sun's heat."

The word used is (. تشقى) 'Tashqua.' In Muslim books of sermons, it is used for Disgrace in the eyes of Allah. Thus many people are tempted to connect it with the so-called sin of Adam

and his coming into disgrace. Actually, this word means 'misery'. The spiritual meaning is just an allegory. That is why Abdullah Yusufali translated it in these words: **'so that thou art landed into misery'.** Strong proof of it is just in the following sentences where the food and shelter etc. have been mentioned- It is clear that God meant that if Adam did not remain on guard and allowed Satan to tempt him, Satan would put him out from heaven and he would remain in misery, because upon Earth he would not get his needs provided for.

This list of the felicities of the Garden supports our view that the word 'Dhulm' used in previous ayat also means to come to harm, not sin.

(5) "Thus did Adam disobey his Lord, and allow himself to be seduced."

The words used are (عصىٰ) 'asa' and (غوىٰ) 'Ghawa'. The-literal meaning of (عصىٰ) 'asa' is 'disobeyed' and the literal meanings of (غوىٰ) 'Ghawa' are 1) Lost the way, 2) became disappointed, 3) died.

Disobedience is not necessarily sin. Because if the order was of an advisory nature, its disobedience would not amount to sin- And I have explained earlier that the orders in the Paradise cannot be deemed as Wajib or Haram.

Now we may translate it safely: 'Adam did not follow the advice of his Lord, and became disappointed, disenchanted.

(16) OTHER PROPHETS

Prophet Musa (Moses) is recorded in Qur'an as saying: (When Pharao rebuked him that he (Moses) had killed one Egyptian, and that he was an ungrateful man) "I did jtjhen when I was unaware." (XXVI:20). Hece the word used is ضالّين (Dhalleen), which is derived from ضلّ (Dhalla). It means: i) To forget the way; 2) To wander and wonder; 3) To disappear in

search of a thing, whether that thing be good or bad; 4) To go astray from truth; *5)* To be destroyed.

Prophet Musa (a.s.) had not killed the Egyptian intentionally. He wanted to prevent him from beating an Israelite. Prophet Musa (a.s.) hit him with his fist and he succumbed and died.
When Prophet Musa was sent by God to Pharao, Pharao reminded Musa of that action. Even by the standard of the worldly government^ it was not a murder. Still Prophet Musa used the word Dhall (ضَالّ .) for himself. There is no need to suppose that he meant that at that time he was 'On wrong path.' He merely says that he did not know his own strength before that time and was unaware that his one slap would kill that man.

There are three or four more references of this kind about other prophets. As I have given above all the meanings of the words used in those verses you can apply your own judgement when searching for their meanings.

(17) TAR K-U L-AWLA

If this was not a sin, as I have explained so far, then why God has used such strong words? There is a line of poetry in Urdu; which means: "Those whose place is higher, their difficulty is greater." We, the ordinary men, may disregard the advice (not the order) of God several times in a day and it may not be counted against us. Why? Because the moral or religious standard expected from us is not very exacting. But a prophet is the Vicegerent of God, he is nearer to God, he receives revelations and gets inspirations from God. God wants him to be the model of perfection. Then if he does act in such a way which, though not a sin, is not in keeping with the high standard set for them, God uses the same words which are, ordinarily, used for common people who would have committed a sin. It is beneath their high prestige to ignore even a simple indication of the pleasure of God. It is not sin; but they should not do such acts which may, even apparently, resemble a sin.

And if they do such acts, it is called 'Tark-ul awla' (To leave the better thing). They have left the better way though have not gone astray This word sums up the whole position.
And these hard words serve another purpose also: that is to impress the minds of the believers that when a prophet is put to task in such a way for such a minor act which was not even a sin, how much should we strive to refrain from sins and mistakes. Any body who will read Qur'an with open eyes will see that those narratives have always been used as examples in a sermon.

(18) ISMAT OF OUR HOLY PROPHET

Now we come to some verses which concern our Holy Prophet in particular:

1st Verse: "Verily God intends but to keep off all abomination from you, ye Members of the Family, and purify you a thorough purification." (Qur'an, 33:33). This verse clearly shows that 'Family of the Prophet' was made clean and spotless by Allah Himself.

2nd Verse: "So take what the Apostle gives to you, and refrain from what he forbids you." (Qur'an, 59:7). It means that the permission or forbiddance by the Holy Prophet was always liked by God. Can anybody be so sure about the commands of a man who is not infallible?

3rd Verse: "Say: !f you do love God, follow me: God will love you and forgive you your sins" (Qur'an, 3:31). Hera the love of God is made dependent upon following the Prophet of Islam. Both sides of love are included ;n it. If you are loving God follow the Prophet; when you will follow the Prophet, God will love you. Was this imaginable if the Prophet were not free from every type of blemish?

4th Verse: Not only his actions, but even his words were the commands of God. God says in Qur'an: "Nor does he say (aught) of (his own) desire. It is but the inspiration sent to him." (53:3-4).

Here we are reminded of the prophecy of the Prophet Jesus Christ, recorded in John, 16:7-13:

“It is expedient for you that I go away: for if I go not away the Comforter will not come unto you......... for he shall not speak of himself, but whatsoever he shall hear, that shall he speak........."

5th Verse: There are several verses in which the following words have been used for the Holy Prophet: "An Apostle from among themselves...... to purify them and to instruct them in the Book and to teach them Wisdom." (62:2). How could a prophet purify others from sins and blemishes if he himself was not pure? How could a man teach others wisdom if he had no wisdom to distinguish right from wrong, or, worse still, no will power to resist from wrong when he knew it. The Prophet was to teach people the Book of God; It means that he knew the commandments of God. He was to purify them and teach them wisdom: it means that he had wisdom and purity himself. Can a man be called wise if he knew what was not liked by Allah and still committed it?

6th Verse: The witness to the perfection of his character is found in the Qur'an where it says: "Verily; thou art on great character." A man committing mistakes cannot deserve such compliments. Theso and many other verses of Qur'an clearly show that the Holy Prophet of Islam was absolutely sinless and Masum.

(19) SOME MISINTERPRETED VERSES

There are some versas in Qur'an about our Prophet which have been grossly misinterpreted by Muslims and non-Muslims alike.

1st Verse: There are three verses in Sura 93, which say, "Did He not find thee an orphan and give shelter (and care)? And He found thee lost and He guided. And He found thee in need and made independent. (93:6-8).

Our Prophet was an orphan; his father died before he was born, his mother died when he was 6 years oid; his grandfather died when he was 8 years of age He finally came under the loving care of his uncle Abu-Talib. In all the places mentioned above, he found more love and care showered upon him than could be expected from a father. In ayat no. 6 Allah reminds the Prophet about His Grace which was bestowed upon him in the house of Abdul Muttalib and Abu Talib,

The Holy Prophet was a poor man; but after his marriage with Khadija (one of the four chosen women in the world, according to the traditions of the Prophet), the pure and sincere love of Khadija not only raised him above want, but made him independent of worldly needs in his later life. In verse no. 8 God reminds the Prophet about His Grace in the person of Khadija.

In between these two Graces, he reminds the Prophet thaMie was lost and Allah gave guidance. The word used is “Dhaall” (ضآلّ) and it has been mentioned earlier that 'Dhaall' means among other things, 'to be lost,' 'to wander in search of any thing.' Thus it may be translated as, "And He found thee wandering in search of truth and He gave thee guidance " There is no implication whatever of sin or error on his part.

But even if we insist upon the meaning of "being lost," it does not mean that the Holy Prophet had gone astray. Sbn-e-Abbas and Imam Raza (a.s.) both have interpreted this verse as meaning that "you were lost among your people (i.e., the Meccans did not know your actual position, your spiritual excellence), so He guided" (them to know you).

This meaning is in conformity not only with the reason and other verses mentioned above, but also conforms with the second verse of 53rd Sura where it declares: "Erred not your companion (i.e., the Holy Prophet) nor was he led astray "

2nd Versfe: There are some verses ordering the Prophet to ask forgiveness: "And ask forgiveness for thy fault." (40:55). "That

God may forgive thee thy faults of the past and those to follow" (48:2).

Its true significance will be understood when we remember that the Exalted Excellence of Allah, according to Islam, is beyond human imagination. Nobody, however perfect, can think, in Islamic world, that he had perfected his love and obedience to God. Thus, our Holy Prophet used to pray whole nights till his feet became swollen by remaining standing in the prayers, and God in His Love and Kindness told him: "We have not sent down the Qur'an to thee so that thou should put thee in trouble." (20:2). Still, he used to say: "I did not worship Thee as much as befitting Thy Excellence."

And: "I did not worship Thee which would have been befitting Thy Perfectness." There is no question of sinning here But there is a feeling, which comes from true Love of Allah, that one is not doing enough for God, one is not doing what may be deemed befitting to the highest position of the Almighty Creator. It was because of this feeling that the Holy Prophet (and Imams) used to "repent" before God for their "shortcomings." But, in fact, there was no short-coming at all.

3rd Verse: Third type of the verses are those in which the Qur'an uses the style of "I am telling thee, but I want the neighbour to hear." It means that to emphasize a point, God addresses a rebuke directly to the Holy Prophet, while in fact the topic does not concern him at all. In such verses, though the pronoun used is the second person singular, but the topic is inteded for the Muslims (or the whole mankind) in general.

One example is: "If though committed polytheism surely thy good deeds would be forfeited." (39:66). It is a warning to the mankind in general; not a rebuke to the Holy Prophet, who had never committed polytheism. Such verses cannot be used to say that the Holy Prophet had, God forbid, committed any sin. These verses were addressed to him; but were actually meant for his Ummat (people).

PART THREE

(20) **PROPHECIES ABOUT THE HOLY PROPHET**

As the Holy Prophet of Islam was to bring a universal religion for the whole mankind and as that religion was to continue upto the end of the world, all prophets in all regions of the world informed their followers of his advent and told them to accept his religion without any 'ifs' and 'buts.' In many instances, they also gave the details of his personal and family life, so that the people may easily recognise him.

It is not possible to mention in this small booklet all the prophecies from all the books. Still, I intend to give here a few prophecies from the religious books of the Hindus, Jews, and Christians.

It is necessary to point out that in many places, the good tiding about the Holy Prophet of Islam is followed by description of his family-members who were his successors, i have given some of such prophecies in full to emphasize the truth of the prophecies, it must be mentioned that several useful books have been written on this subject m past centuries Important among them are:-

1 Mir-aat-ul-Makhlu-quat, by Sate Molvi Abdur-Rehman Chish[f]i of India, This book was written in 1041 Hijri. It contains translations from relevant parts of the sacred books of Hinduism.

2 Basharat-e-Ahmadi, by late Molvi Abdul-Aziz, of Lucknow.

3. AnisuS-Aalaam, by late Fakhrul-lslam, Mohammad Sadique. He was an Armenian and formerly a Christian priest. He knew Latin, Greek, Hebrew, Syrian, Armenian, Persian and Arabic He accepted Islam because of his research in the meaning of 'Paracletes' whose coming is forecasted in the Gospel of Si, John He was convinced that it refers to the Holy Prophet of Islam

His book in two volumes, in Persian, was published in 1891 A.D. It is a treasure of valuable research for all those who are interested in comparative religion; and almost all books written afterwards are based upon it, though few people have acknowledged this debt.

The prophecies given here have been taken from these books.

(21) BARM UTTAR KHAND

Barm Uttar Khand is a book of Hindu religion. Late Abdurrahman Chishti (11th century of Hijra) translated it into Urdu, in his 'Miraatul-Makhluquaat.' According to that book, the famous Hindu Avtar, Ma-hadew told his wife, Parbati, all the events of future, while they were on the mountain, Kailash Parbat; and Bishist Muni, his disciple, wrote it down The relevant parts are translated here from Muqaddama Anwarul-Qur'an (by late Maulana Seyyid Rahat Husain Gopalpuri) pp. 40-43. Mahadewji says:-

"After six thousand years, the Almighty (God) will create a wonderful person among the children of Adam in Mundarne which is between the seas. [d]......... O Parbati, he will be from the loin of Kant Bunjh;[e] and he (Abdullah) will have the piety and knowledge of God like a river; so (from that river) will emerge a pearl. And the name of his wife will be 'Sank Rakhiya.'[f] And he (i.e., Abdullah) will have read three books; and he will leave the fourth book after reading only 'Alif, Lam, Mim' ...... O Parbati, he (i.e., Abdullah) will be a chief in his tribe; people from all villages will come to his door and will follow him. (Abdullah's son) will have no fear of the creatures; he will be very brave and having the knowledge of Allah, and his name will be 'MAHAMAT'. People

---

[d] Arab is surrounded on 3 sides by the sea.

[e] 'Kant Bunjh' means 'Servant of God, which- in Arabic becomes "Abdullah." Abdullah was the name of the father of the Holy Prophet.

[f] 'Sank Rakhiya' means 'Peaceful' which in Arabic is 'Amina.' Name of the mother of the Holy Prophet was 'Amina.'

will be astonished to see his style ...... And he will not worship as the people of his tribe will be worshipping; and he will tell his people that "1 have been told by that Almighty and Only One (God) not to indulge in such senseless worship; and 1 am not turning but to Allah; therefore, you should follow me."[g] O Parbati, Mahamat will teach his own sheriat to all the creatures, by abrogating all ways of worships and all previous she-riats; and he will try to make all people follow him. Gradually, countless people will come into his religion, and many of them will reach to God. And as people use our Sakh era, likewise, upto the end of the Kaljug (the last era) people will use the era of MAHAMAT.[h] ...... O Parbati, after him (after the death of Muhammad's son) the Almighty who has none like Him, will give a daughter[i] to Mahamat who will be better than 1000 sons, and she will be very beautiful and matchless, and very perfect in the worship of God. Never shall she utter any wrong, and she will be protected from every sin—big or small; and through her father she will reach nearer to God- That Almighty (God) will give two sons[j] to the daughter of Mahamat, both will be handsome and beloved of God, strong, having the knowledge of God, courageous, brave and matchless in the deeds of virtue. And the Almighty will not create, after them, any human being having such perfection in hidden and known virtues.

The same two sons of Mahamat will be his successors; and they will have numerous children, and they will bring people into the religion of Mahamat day by day by their true arguments; and they wilf illuminate the religion of Mahamat. And Mahamat will love them more than all his people, even more than his own daughter. And these two sons will be perfect in the religion of Mahamat; they will not do any work for their own pleasure, and all

---

[g] Compare it with the ayat of the Qur'an:
"Say: I am commanded to worship God, and not to join partners with Him. Unto Him do I call, and unto Him is my return." (13:36).

[h] i.e. era of Hijra.

[i] Fatema, the Lady of Paradise, the Chief of all the women.

[j] Imam Hasan (a.s.) and Imam Husain (a.s.).

their utterances and deeds will be for to the pleasure of the Almighty.

O Parbati, a few years after the death of Mahamat, some evii men will unjustly murder these grandsons of Mahamat without any cause; just for the sake of worldly greed; the whole world will become 'headless' by their death. Their killers will be 'Maliksh atheists, cursed in both worlds; they wii! have no love for Mahamat and will never get deliverance from 'Nark (i.e., Hell). But in appearance, they will remain in the religion of Mahamat, and gradually others also will follow them, and stubbornly will do many deeds against the way of Mahamat and his sons- Only a few people will remain on the path of Mahamat. Majority will follow the path of those who killed the sons of Mahamat; yet in appearance they will be called followers of Mahamat; and in the last days of Kaljug (last era) there will be many of those hypocrites and will create disturbance in the whole world."

After that Mahadewji explains the appearance of Imam Mahdi; coming of Quiyamat and arrival into Paradise of Bibi Fatima together with her followers.

(22) KALKl PURAN

In many holy books of Hindus, mention of coming of ten prophets, has been made. So far nine have come and the tenth is awaited by Hindus. The name which is ascribed to this Tenth Prophet is "Kaiki Avatar" (Kaiki Prophet). Descriptions and symptoms, which are found in the books exactly coincide with those of Muhammad Mustafa (s.a.w.).

Kaiki Puran is one of the holy books of Hindus. It is written in this book that the reason why this prophet will be known as "KaiKJ Avatar, is that he will remove Kalki (Rust and darkness) from the hearts of the people, and will prevail over all the artifices.

It is also written that people of his community will be worshippers of God.

The name of the father of Kalki Prophet is written as "Vishnuais" a combination of two words, Vishnu (God) and ais (servant); both put together mean "Servant of God". This also is the meaning of Abdullah the name of the father of Muhammad Mustafa (s.a.w).

The name of Kalki prophet's mother is "Somti" which means "Trustworthy", and the name of Prophet Mohammad's mother is "Amina" which also means "Trustworthy."

Further it is written that Kalki prophet will have three brothers, named KAVI, SAMATI and PARAK.

(i) 'Kavi' means 'wise' and same is the meaning of 'Aqeel."

(ii) "Samat" means "Knowledge" and same is the meaning of "Jaafar."

(iii) "Parak" means "One who commands High Position", and same is the meaning of "AM."

Aqeel, Jaafar and Ali, were three (cousin) brothers of Prophet Muhammad Mustafa (s.a.w.).

The birth-place of Kalki prophet is mentioned as "Shambhal Nagari"—a name given to the Hejaz in Arabia. "Shambhal" means "Sand" and "Shambhal Nagri" means a country of sand or "desert" which fits Arabian peninsula perfectly.

Regarding Kalki Prophet, it is also written that he will worship in cave. It is well known in Islamic world that Muhammad Mustafa (s.a.w.) got his first "Revelation" in the cave of Mount Hira—a desert hill and his chosen place of retreat near Mecca.

Further in "Kalki Puran", it is written that he will receive education through "Prash Ram" which means "Soul of God." It is well known by all Muslims that it was the Angel Gabriel who brought the first "revelation" to prophet Muhammad Mustafa

(s.a-w.) in the cave of Mount Hira, Gabriel is called "Ar-Ruh-ul-Amin" (The Trustworthy Soul) in Islam.

Further it is written that Kalki prophet will marry the daughter of the King of Shambhal Deep. Thus prophet Muhammad married the wealthiest woman of Arab, named Khadijah.
It is also written that Kalki prophet will migrate to the hills of North. Thus on the command of God, prophet Muhammad Mustafa (s.a.w) had to migrate from Mecca to Madina which is in the North.

(23) FROM OTHER BOOKS

Late Molvi Abdurrahman Chishti has given many quotations from other Purans and even Veds. Some of them are translated here from Muqaddama Tafsir Anwarul-Qur'an:-

(a) Athruben Ved: Lailaha Harni Papan Illallaha Param Padam Janm Baikunth Birap newti to jane nam Muhammadam.

Translation: Saying 'La Hah' removes the sins
Saying 'Illallah' bestows Parm Padwi
If you want Paradise eternal
Always recite the name 'Muhammad'

(b) The founder of Arya Samaj, Dyanand Sarswati, had to admit in his book, 'Satyarth Parkash' (Chapter 14; p. 739) that Alloo Upni-shad mentions the name of 'Muhammad' as Rasul. He contends that someone, in the days of Akbar (the Moghal emperor), must have added it in the Athrubin Ved. Then he writes: "Someone may say that how can you claim it when nobody has said or written so in all these days; how can we accept your claim (of later addition) without any proof? But this claim cannot be wrong by non-acceptence of anyone." What a claim! And what a proof!

(c) Bhonik Uttar Puran: Vyas Rishi, the author of Ramayan, writes in Bhonik Puran: "In the days to come

MAHAMAT will come; and it is his sign that cloud will always protect him from the sun; his body will have no shadow; fly will not sit on his body; the earth will be folded for him (i.e. he will journey to far away places in very short time); ...... whatever he will earn, will spend in the way of God, and himself will eat but a little.... Whoever will follow that book (i.e., Qur'an) will reach to God. At that time there will be no other path to reach to God."

(24) POTHI RAM SING RAM

This is one of the 18 Purans. Its author was *above* mentioned Vyas Rishi. It has been translated in Bhakha by Goshain Tulsi Das In its Khand 12, Kandi 6 Tulsiji writes as follows :-

"In the land of Arab, direction of the Star of Friday is good, and the place of that star is Western country which is beautiful and glorious, hear O Khag Rai (Leader of crows).

"There will appear unusual events (miracles) and Vicegerent of God will be established.

"He will be born in the seventh century of 'Bikarmi Samvat', as if four moons rising in dark night.

"He will frighten you by Royal command, and will show you love and behaviour. And will preach his religion to all.

"Four wise and true Vicegerents of God will be his servants, with whom His progeny will spread." The original is as follows:

"Chitra sundaram sat chare,
Tan kar bans huwe bahubhare".
(This refers to Ali, Fatema, Hasan and Husain a.s.).
'His glory will be like a boundless ocean, and his religion will spread as the fire spreads in all directions in the furnaces.

"So long as his religion continues, anyone desirous of reaching to God, will not reach without the help of Muhammad.[1]" The original is as follows:

"Tab lag sundaram chahe koe,
Bina Muhammad par na hoe".

"Worshippers and havenots will gain honour by reciting his name

"0 Wealthy! who leaves the false worship and accepts him, will have no worries.

"He will shine as a light and will enlighten others. His spark is not like that of the firestone which rarely catches.

"Surrender to God, which includes 'Will of God,' 'Knowledge of God', and His Existence, Destiny of Soul, creation of mankind, and creation of Angels, these wili be the four points in this religion-

"People will recite his name with boundless pleasure and absolute faith for fifteen hundred years.

"His people will sacrifice themselves for the love of God, and will receive deliverance; this is what Veda says.

"Then will appear an influential man whom all will call 'Mehdi.'

The original is as below:

"Tab hue nahak lank utara,
Mahdi kahain shakal sansara."

"After that there will be no birth, says Tulsidas truly "

All these predictions in clear words from beginning to end are about Mohammad Mustafa (s.a.w.). They have not been applicable to any other person, nor there can be any objection from Hindus regarding its consistency.

(25) OLD AND NEW TESTAMENTS

Now we come to the Jewish and Christian scriptures. Before giving some of the prophecies from the Bible, one important thing should be made clear from the start.

It is the common practice of the Jews and Christians to translate even the proper names. Thus wherever they find the name 'Muhammad', they translate it as 'the praisworthy', 'lovely', or words like that. This practice has helped them in 'hiding the truth' from the world, as the people reading the translations can never suspect that the sentence refers to a certain person. Now, if that practice is followed by others, a non-English speaking man will translate the name of 'Livingstone' as a 'stone which was alive' Then he will elaborate on this theme and will try to prove that in 19th century, stones in Europe had life, and one of such stones had come to Africa and had traveled upto Kigoma and Ujiji!

Add to it, the frequent changes and alterations which the Christians are so wont to make in the Old and New Testaments, and then you can appreciate the true position.

(26) **BOOK OF GENESIS**

Anyhow, let us begin from Genesis. I will use the King James version throughout this chapter.

Genesis 17:20, records the promise of God with Prophet Ibrahim: “And as for Ishmael, I have heard thee: Behold, I have blessed him, and will make him fruitful, and will multiply him exceedingly; twelve princes shall he beget, and I will make him a great nation.”

The prayer referred to in this sentence, is given in detail in many places in Qur'an, which runs as follows:-

"And remember when Ibrahim and Ismail raised the foundations of the House (with this prayer):

"Our Lord! Accept this service from us, for Thou art the All-hearing the All-knowing.

"Our Lord! Make us Muslims bowing to Thy Will, and of our progeny a Muslim group, bowing to Thy Will; and show us our places for the celebration of due rites; and turn unto us (in Mercy); for Thou art Oft-Returning, Most Merciful.

"Our Lord; send amongst them an Apostle of their own who shall rehearse Thy Signs to them and instrtuct them in (Thy) book and Wisdom, and sanctify them; for Thou art the Exalted in Might, The wise." (Qur'an, 2:122-124)

Now coming to the wordings of Genesis: In this present form. this sentence mentions only 12 Imams- But in its original language it clearly gives the name of the Holy Prophet also. The Hebrew is:

اُتُو دَهَرْبَي اُتُو بِمادْ مادْ شِنيم اَسار نِيسي اُمْ

which means "I will make him fruitful with MADMAD and 12 princes shall he beget......" The translators either by habit, or to
hide the truth, translated it as "and will multiply him exceedingly."

(27) DEUTERONOMY

"God promised to Prophet Musa (a.s.):

"The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hear-ken." (18:15).

“I will raise them up a prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him. And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him" (18:18-19).

Christians try to fit this prophecy on Prophet Isa (a.s.). But it fits to nobody except Prophet Muhammad Mustafa (s.a.w.), because:-

1. The prophet was to come from among the brethren of Israel. Any prophet coming from Bani Israel is therefore excluded from this good tiding. Now, as we know. Prophet Isa was from Bani Israel, while Prophet Muhammad was from Bani Ismael who were the brethren of Bani Israel.

2. The prophet was to be [k]like unto Moses.' Prophet Musa had to make war, and Prophet Muhammad also had to defend himself through war. But Prophet Isa did never enter a war.

3. Prophet Musa had a brother Haroon (Aaron), who was to succeed him. No such brother was to Prophet Isa; while Prophet Muhammad had AM Bin Abi Talib whom he said "Thou art to me as Aaron was to Moses, except that there is no prophet after me."

4. Prophet Musa left the religious leadership in the children of Aaron. Prophet Isa did not make such arrangement. Prophet Muhammad made similar arrangements in his Ummat by leading Islam in the hands of AN and his children, Hasan and Husain.

5. "...... and will put my words in his mouth; and he shall speak unto them all that I shall command him." This criterion fits Prophet Muhammad only, because Prophet Isa did not claim it for himself, while Allah said in the Qur'an for Prophet Muhammad. "And he doesn't speak (aught) on his own accord; it is naught but a revelation revealed (unto him)." (Qur'an, 53:3-4).

6. Prophet Isa did never claim that the was the promised Prophet of this sentence, while Allah mentioned this similarity between Prophet Musa and Prophet Muhammad in the Qur'an in the verse, "Verily, we sent unto you an Apostle, a witness on you, as we sent an Apostle unto Pharao."

(Qur'an, 73:15)

7. Prophet Isa did not claim that he was the like of Moses, while Prophet Muhammad said to Ali Bin Abi Talib, "Thou art to me as Aaron was to Moses, except that there is no prophet after me."

8. Prophet Isa himself said that the prophet who was to come after him will fulfil this prophecy. See the following sentences of John:

"Howbeit when he, the Spirit of Truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak."

(28) **OTHER PROPHECIES (A) DEUTERONOMY**

"And he (i.e., Moses) said, The Lord came from Sinai, and rose up from Seir unto them; he shined forth from mount Paran, and he came with ten thousands of saints: from his right hand went a fiery law for them."

(Deut., 33:2)

The coming of Lord means coming of God's Representatives. Now the prophet of God who came from Sinai, was Prophet Musa (a.s.); that who rose from Seir (a mountain in Palestine) is Prophet Isa (a.s.). And who is the prophet who shined forth from mount Paran? Paran is the name of a mountain in Mecca. The Prophet of God who shined forth from there is non except Muhammad Mustafa (s.a.w.).

(B) ISAIAH

"Sing unto the Lord a new song, and his praise from the end of the earth......" (42:10).

The old malady of translating the proper name has made this prophecy meaningless. In an Armenian translation, written in 1666 and published in 1733, it has been translated as follows: "They sing unto the Lord a new song; and his kingdom continues after him; and his name is Ahmad." (Now the name Ahmad has been translated as meaning 'his praise'!).

Anyhow, in this prophecy, a new song unto the Lord means a new sheriat from God, which fits the Holy Prophet of Islam; but not so much on Prophet Isa (a.s.).

(C) HABAKKUK

The vision of Nabi Habakkuk says:

"God came from Teman and the Holy One from mount Paran. Selah...... his ways are everlasting." (3:3-6).

I do not think there is any need to elaborate this prophecy, which is so clear. The representative of Lord who came from Paran was Prophet Muhammad, and all other attributes can easily be fitted on him.

Allama Fakhrul-lslam Muhammad Sadique (formerly a Christian priest) has explained more than 30 prophecies from the Old Testament. But as this is a short booklet, I have taken only some of them.

(29) FROM NEW TESTAMENT (A) "THAT PROPHET"

"And this is the record of John (i.e., the Baptist) when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou?

"And he confessed, and denied not; but confessed, I am not the Christ.

"And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou that Prophet? And he answered, No. (John, 1:19-21).

This talk clearly shows that just before the advent of Prophet Isa (Jesus Christ), the Jews were waiting for three prophets: Christ, Elias and 'that Prophet.'

And when John said that he was neither of the three, then:

"And they asked him, and said unto him, why baptizest thou then, if thou be not that Christ nor Elias, neither that Prophet?" (John, 1:25).

It also shows that 'that Prophet' commanded such a high respect that his name was not uttered and his adjective 'Prophet' is written with capital 'P'. And his advent was so well-understood that simply addressing him as 'that Prophet' was enough to know him. Muslim scholars rightly say that 'that Prophet' refers to Prophet Muhammad Mustafa (s.a.w.), because after Prophet Isa (a.s.) no other Prophet came to fit that description.

And many scholars believe that 'Elias' means Hazrat Ali (a.s.) who was appointed the successor of the Holy Prophet, Muhammad Mustafa (s.a.w.).

(B) **"COMFORTER"**

Prophet Isa (a.s.) is recorded as saying to his 12 companions:-"It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you And when he is come, he will reprove the world of sin, and of righteousness, and of judgement: Of sin, because they believe not on me; Of righteousness, because I go to my

Father, and ye see me no more; Of judgment, because the prince of this world is judged.

"I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come.

"He shall glorify me: for he shall receive of mine, and shall show it unto you." (John, 18:7-14).

Similar reference have been recorded in John, 14:26 and 15:26.

I do not think there is any need to explain how perfectly well these prophecies of Prophet Isa (a.s.) fit on the Holy Prophet of Islam (s.a.w.).

There are more than thirty prophecies mentioned in “Anisul-Aalaam.”

Now you may clearly understand the meaning of the following verses of the Qur'an:

"The People of the Book know him (i.e., Muhammad) as they know their own sons; but some of them conceal the truth which they themselves know."

(Qur'an, 2:146)

"Those who follow the Apostle, the unlettered Prophet, whom they find mentioned in their own scriptures in the Torah and the Gospel........."

(Qur'an, 7:15,7)

"Although from of old days they (the Jews) had prayed for victory against those without faith, when there came to them that

(i.e., Muhammad) whom they did recognise, they refused to believe in him..."

(Qur'an, 2:89)

PART FOUR

(30) MEANING OF MIRACLE

'Mujiza' (معجزة) in Arabic language means 'that which disables,' 'that which people are unable to do-' In Islamic terminology, 'Mujiza' (معجزة) means 'Such act which people are unable to do and Allah shows it on the hands of a prophet or Imam to prove the prophethood of that Nabi or Imamat of that Imam.

Such Mujiza may appear either before or after the birth of the Prophet or Imam concerned; either during his childhood or after his attaining majority; either before the declaration of his Nubuwwat or Imamat or after such declaration or just at the time of such claim, either in his life time or after his death; either on his body or in such things which have any connection with him like clothes, house or grave. It makes no difference whether that Mujiza appears to be his own action or the action of God.

In all such conditions, the action which proves the truth of the claim of prophethood or Imamat is called Mujiza.

The Prophets were given the miracles as their credentials. Miracles are such performances which are not impossible, but which cannot be done without apparatus, medicine or practice. But the Prophet performs them without any practice and without any machinery. Curing the blind persons or lepers is not impossible. But Jesus Christ cured them without any medicine, and that was his miracle. Mohammed (s-a.w.) had innumerable miracles, but his greatest living miracle is QUR'AN.

(31) DIFFERENCE BETWEEN MUJIZA AND MAGIC, ETC.

It is known that many people like magicians, astrologers, sadhus, yogis and hypnotists do perform many extraordinary feats and acts which common people are quite unable to perform, and which baffle even intelligent persons. It may be asked whether Mujiza is like these extraordinary feats. Is there any test by which we can differentiate between Mujiza and magic, mysmerism, hypnotism, etc?

There are few conditions which easily show the difference between miracle and magic etc.

First of all the Mujiza appears to prove the truth of the claim of Nubuwwat or Imamat. Therefore, it is necessary that the man who shows the Mujiza should claim either Nubuwwat or Imamat during his life time.

Secondly, the person who shows the Mujiza should declare that that Mujiza is the proof of the truth of his claim.

Thirdly, the Mujiza should never be surpassed by any other person's extraordinary feat In other words, Mujiza should always remain beyond the reach of the people of the time and should always remain unchallenged and undefeated.

Fourthly, the sheriat and religion which that person claims to bring from God must be according to the views of the right thinking people of his time based on perfection and intelligence.

Fifthly, that claimant of Nubuwwat or Imamat must follow and adhere to the rules and regulations of that sheriat himself.

Sixthly, the ethical, moral and social life of the person who claims to show the Mujiza must be beyond reproach, most perfect and most noble in the eyes of the right thinking people of his time.

Seventhly, his behaviour in private should not differ from that in public; his private life should be as blameless as his public life.

Eightly, the challenge given in connection with that Mujiza should not be limited to a time. It must be open during all the period when the Nubuwwat or Imamat of the claimant is supposed to continue.

(32) **WHAT TYPES OF MIRACLES WERE GIVEN?**

As it was the purpose of the Mujiza to convince the people that such things could not occur without the authority of Almighty God, it was essential that Mujiza should supercede that every branch of knowledge or expertise which was the most advanced in the time of the prophet or Imam concerned. Otherwise, the people could not be convinced that the Mujiza was really of such high standard which was beyond human capacity. For example, if in a primitive society in which people do not know how to make a wooden wheel, a man comes with a cycle and says, "It is my Mujiza that I ride on this cycle and go from one place to another," the people may easily be fooled. But if such a man comes in an industrialized society even with a space rocket, nobody will believe that it is beyond human power.

To make people appreciate the genuine highest standard of a Mujiza, Allah always gave such miracles to his prophets which concerned that very science or art which was the most advanced in his time. So that the experts of that art or science could easily test, judge and then believe that the claim of Mujiza was genuine and really it was not in the power of a man to conjure such things himself.

In the days of Prophet Musa (a.s.), magic was the most advanced art of the time. Therefore, Allah gave Prophet Musa the walking stick which turned into python and swallowed the sticks and ropes of ihe magicians.

In the days of Prophet Isa (a.s.), medicine was very much advanced. So Allah gave him the miracle of curing lepers without medicine, giving eyesight to those who were blind since birth.

At the time of the appearance of our Holy Prophet (s.a.w.), the Arabs were very proud of their language. Their girls could compose poetry of very high standard without any previous preparation. They called non-Arabs as 'Ajam,' which means 'dumb.' They thought that non-Arabs were dumb in comparison to themselves. Poets were held in high esteem. Seven odes were put on the walls of Kaaba and were treated as deities.

At that time, Allah gave the Holy Prophet the miracle of the Qur'an. It was quite separate from all the styles of their literature. It is not poetry; nor is it an ordinary prose. And it so impressed the Arabs that when al-Kauther (the shortest Sura of Qur'an) was put on the wall of Kaaba, the most renowned poet wrote under it: "It is not the talk of mortals." And the seven odes were promptly taken down.

(33) MIRACLE OF QUR'AN

Miracles may be divided into various categories. Miracles can be either of words or deeds.

Miracles of words which appeared from the Holy Prophet of Islam were of three types:-

(a) Qur'an
(b) Prophecies of future events
(c) Correction of wrong beliefs of ancients.

You will learn about the Qur'an in the Unit 6. Here I will point out only three features of this miracle. Qur'an is a miracle, because:

1. Its literary beauty baffled the whole Arabia and, inspite of several challenges, they could not write reply even to a small sura.

2. It is the only miracle which has united together the claim and the proof of the prophethood. All other miracles of the Holy Prophet and the previous prophets, needed a separate declaration that the miracle shown was in support of the claim of the prophethood. Qur'an is not so. It contains in itself repeated claims of the prophethood of the Holy Prophet. Therefore, if one accepts the miracle of Qur'an, he automatically accepts the truth of the prophethood of Muhammad Mustafa (s.a.w.).

3. Qur'an is unique in one more respect. All other miracles appeared at a given time and then vanished; and now there is no way to prove that such a miracle ever appeared. But Qur'an is a permanent miracle which will Continue upto the last days of the world. (It was because the prophethood of the Holy Prophet is to continue upto the end of the world).

Other aspects of the miracle of Qur'an will be explained in Unit 6.

(34) **MIRACLES OF PROPHECIES**

Second kind of the miracle of words are the prophecies of future events.

So many prophecies have come down to us from the Hoy Prophet that it is impossible to give a full list here. Still some of the famous prophecies should be mentioned here to make our meaning clear. I am giving neither the full wordings, nor the references, to save the space; but anybody who reads the Islamic books must have come across these prophecies time and again:-

1. The prophecy that Uthman will banish Abu Dhar from Mecca and Madina, and will detain him at Rabdha.

Also the prophecy "O Abu Dhar! you accepted Islam alone, you will die alone and will be brought into Quiyamat alone."

2. The prophecy that Bibi Fatima (a.s.) would be the first member of Ahlul-Bait to die after the Holy Prophet.

3. The prophecy about the birth of Muhammad bin al-Hanafiyya, asking Imam Ali bin Abi Talib (a.s.) to name him Muhammad and give him the Kunniyat 'Abul-Qasim.'

4. The prophecy that one of his wives would wage a war with Imam Ali bin Abi Talib (a.s.), she would ride on a camel having much hair on its face, and the dogs at the place called 'Haw-ab' would bark at her.

5. The prophecy that Ammar bin Yasir (R.A.) would be killed by a rebellious group who would be calling him to Hell while Ammar would be calling them to Paradise.

6. The prophecy that Imam Ali bin Abi Talib (a.s.) would be killed in the month of Ramadhan and that his murderer would be the most cursed one of the human race.

7. The prophecy that Ali bin Abi Talib (a.s.) would have to wage war with three groups: "Those who would break their allegiance to thee; those who would rise into rebellion against thee and those who would go out of the faith."

8. The prophecy to Imam Ali bin Abi Talib (a.s.): "Thou wilt wage war for the (correct) interpretation of the Qur'an as I had to wage war on its revelation."

9. The numerous prophecies about the martydom of Imam Husain (a.s.).

10. The prophecy to Umme Salma (R.A.) that the dust of Kar-bala given to her would turn into blood on the day of the martyrdom of Imam Husain (a.s.).

11. The prophecy about the martyrdom of Imam Ali bin Musa Ar-Ridha (a.s.) in Khorasan.

12. The prophecy that Hujr bin Adi (R.A.) and his companions would be killed by Moavia unjustly.

13. The prophecy that when the number of the children of Abul-Aas would reach thirty, they would ruin the religion of Allah, would enslave the people and would usurp the wealth of the Muslims.

14. The prophecy during the war of Khaiber, when Abu Bakr and Umar retreated several times from the battle; “Tomorrow I will give the standard of Islam to the man who repeatedly attacks the enemies and never flees; who loves Allah and His Rasul, and whom Allah and His Rasul love, and who will not return till Allah opens the fort on his hands.”

These 14 prophecies (out of hundreds) are enough to convince any right-thinking man that such accurate news could not come except by the teaching of Allah.

(35) **INFORMATION OF PAST EVENTS**

The third category of the miracles of words is the information contained in the Qur'an of the past events. It may seem strange, but first you consider the fact that the Holy Prophet of Islam was never taught by any human being how to read or write; he had no access to any scripture. Then if you compare the events of the previous prophets mentioned in the Qur'an with the rendering of the same events in Bible, you will find that whenever there is any discrepancy between the two versions, Bible always ascribes to those prophets a character far beneath the dignity of a sensible man, let alone of a sinless prophet; and the Qur'an always differs with the Bible and maintains the dignity of the prophets. For example, let us see the description of the calf-worship of the Israelites in the absence of Nabi Musa (a.s.). Bible says that Nabi Haroon (a.s.) had instigated Israelites to mould a calf and worship it:-

"And when the people saw that Moses delayed to come down out of the mount, the people gathered themselves together unto Aaron, and said unto him, Up, make us gods, which shall go before us; for as for this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him.

"And Aaron said unto them, Break off the golden earrings, which are in the ears of your wives, of your sons, and of your daughters, and bring them unto me.

"And all the people brake off the golden earrings which were in their ears, and brought them unto Aaron.

"And he received them at their hand, and fashioned it with a graving tool, after he had made it a molten calf: and they said, These be thy gods, O Israel, which brought thee up out of the land of Egypt.

"And when Aaron saw it, he built an altar before it; and Aaron made proclamation, and said, Tomorrow is a feast to the Lord.

"And they rose up early on the morrow, and offered burnt offerings, and brought peace offerings; and the people sat down to eat and to drink, and rose up to play.

"And the Lord said unto Moses, Go, get thee down; for thy people, which thou broughtest out of the land of Egypt, have corrupted themselves." (Exodus, 32:1-7).

Now remember that, according to Bible, Aaron, together with his sons, was chosen by God to be His priest:

"And take thou unto thee Aaron thy brother, and his sons with him, from among the children of Israel, that he may minister unto me in the priest's office, even Aaron, Nadab and Abihu, Eleazar and Ithamar, Aaron's sons.

"And thou shalt make holy garments for Aaron thy brother, for glory and for beauty.

"And thou shalt speak unto all that are wise-hearted, whom I have filled with the spirit of wisdom, that they may make Aaron's garments to consecrate him, that he may minister unto me in the priest's office.

"And these are the garments which they shall make; a breast-plate, and an ephod, and a robe, and a broidered coat, a mitre, and a girdle; and they shall make holy garments for Aaron thy brother, and his sons, that he may minister unto me in the priest's office."

(Exodus, 28:1-4)

And whose functions and privileges were ordained in full detail by God from chapters 28 to chapter 31.

And then immediately Chapter 32 says that he instigated and helped Israelites in idol-worship! Does it seem possible?

Now read the same incident in the Qur'an:-

"Said (God): "Verily We have tried thy people in thine absence, and the Samiri had led them astray."

So returned Moses unto his people angered, sorrowfully said he! ' O my people! Did not your Lord promise you a goodly promise? Did then the promise seem long to you? or did ye wish, or desired ye that the wrath from your Lord should light upon you? that ye violated the tryst with me?"

Said they: "We violated not the tryst with thee of our own accord, but we were made to bear the burdens of the ornaments of the people, so we cast them away, and thus didst the Samiri suggest."

Then he brought forth (from the fire) for them (the image of) a calf, a (mere) body; which (also) gave out the lowing sound;

Then they said: "This is your god and the god of Moses, but he (Moses) hath forgotten."

What! See they not that it could not return unto them a word (for an answer) and that it could neither hurt nor benefit them?

And indeed Aaron had said unto them before: "O my people! Verily, ye are tried by it (the image) and verily your Lord is the Beneficent (God), so follow me and obey ye my order."

Said they Never will we cease worshipping it until returneth unto us Moses."

(Moses) said: "O Aaron! What hindered thee when thou didst see them going astray, that thou didst not follow me? Hast thou then disobeyed my order?"

Said (Aaron): "O son of my mother! Seize me not by my beard nor by my head; I was afraid lest sayest thou: "Thou hast caused a division among the children of Israel and didst not respect my word!"

(Moses) said: "What was thy object O Samiri?"

Said (Samiri): "I saw what they did not see, so I took a handful of (the dust) from the track of the Messenger (Angel), and flung it (into the image of the calf) for so did my self prompt me (to do)."

(Moses) said: "Begone then, verily for thee it shall be in this life to say: 'Touch me not;' and (besides this) thou hast a tryst (of punishment) never will that fail; and (now) look at thy god whose worship thou kept (so long); Certainly will we burn it, then certainly will we scatter (the ashes of) it in sea (with a wide) scattering!"

(Qur'an, 20:85-97)

Now you may judge yourself which of the narratives conforms with the character of a man who was chosen by God to be "His priest?"

Also, there is the logical belief that the prophets could not have committed sins. It is clear that the Qur'an did not copy from the Bible: it was not an imitation; it was revealed to cancel the lies which had been interpolated in the Bible. It is the guardian of the old books in the sense that it preserved the truth and removed the poison of interpolations and additions.

Seen in this light, even the narrations of past events can easily be counted as miracles, because the facts were lost to the mankind and could not be re-established without divine guidance.

(36) **MIRACLES OF DEEDS**

Miracles of deeds of the Holy Prophet of Islam were of various types and so numerous that many volumes have been written to record them. Allama Fakhrul-lslam has written that he has counted more than four thousand of such miracles from authentic books.

Though the Holy Prophet always said that he was a human being, having no extraordinary power independent of Allah, God allowed him to show these miracles whenever his claim was challenged by those adversaries who had no sense to recognise his truth by his sublime character and the most intelligent Sheriat. Thus, for example:-

1. Many blind people got their eyesight back by his blessings.

2. Many sick persons were cured of their ailments at once by his dua.

3. Many were the times when a dead man or dead animal became alive again as a result of his dua.

4. Amr bin Humque Khuza'i lived upto 80 years without a single hair being gray, because of the dua of the Holy Prophet.

5. Many were the times when a dried up tree became green and brought out fruit for him and his entourage.

6. Many were the times when he put the date-stones into the earth and they developed at once into full grown trees.

7. Several times, he fed a great number of people with a very small quantity of food. Not only that all of them were satisfied, but also the food remained as before.

8. Many times he put his fingers in a cup and water flowed from them till the whole caravan filled their water-skins.

9. Several times animals like large lizard and camels testified in clear Arabic language for his truth and prophethood.

10. Many were times when pebbles and stones in his hand recited the praise of Allah in clear Arabic language.

11. And most important of all, Allah took him to the furthest limit of the heaven, and showed him the wonders of creation.

(37) **WHY SUCH MIRACLES?**

It has been mentioned that miracle is such a performance which is not impossible, but which cannot be done without apparatus, medicine or practice. But the prophet or Imam does it without any practice. Also, it has been explained that miracle must be from the same branch of learning which is the most advanced in the days of the prophet or Imam concerned.

Now, it is not the place to prove that the said miracles are not impossible. Still, one may ask as to why these miracles were given to the Holy Prophet of Islam? Surely, nobody in his days claimed that he could fly in the air. Therefore, what was the need of taking

him to Miraaj? And magic was not the prevalant art or craft of his time. Then why the speaking animal and pebble? Why the flow of water from the fingers? Why feeding so many people with a little food?

Most of our scholars present these miracles to prove how great was the position of our Holy Prophet in the eyes of Allah, how dearly was he loved by Allah. According to their way of thinking, such miracles were given to him just to show his greatness in the presence of Allah. But such people do not see the whole truth.

It is true that these miracles show the greatness of the Holy Prophet, as all miracles must naturally show. But it does not answer the question as to why these particular miracles were selected by Allah to show his greatness when magic was not the norm of his time.

The fact is that the prophethood of the Holy Prophet of Islam was not for a limited time; it was to continue upto the last moment of this world. All previous prophets were sent for a particular tribe or are and for a limited time. Therefore, they were given miracles which resembled the art of only that time. But Muhammad Mustafa (s.a.w.) was to remain prophet upto the end of the world and for the whole humanity. As the period of his prophethood was to include the era of the highly sophisticated science and technology, Allah gave such miracles to him which will continue to defy the scientists upto the end of the world.

The modern science is highly advanced in almost all branches. But the culmination of scientific expertise is the space travel. Man has already imprinted his footmark on the moon. It was to defy this advancement that Allah gave Muhammad Mustafa (s.a.w.) the supreme miracle of Miraaj.

By growth of world population, scientists are trying to find a formula to feed human beings on a concentrated food-pill or such

other things. So, Muhammad Mustafa (s.a.w.) fed 40 people with a small piece of bread.

Science has succeded in recording the human voice on plastic discs and magnetic tape. Muhammad Mustafa (s.a.w.) defeated this attempt by making pebbles and animals talk on his command.

And he did all this without any apparatus, without previous arrangements.

Thus, it is clear that these miracles were not only to show his greatness but they were necessary to prove his truth to the scientific world.

PART FIVE

CONCLUSION

(38) TRUTH OF THE HOLY PROPHET

Now that I have explained all necessary conditions of prophet-hood, it will not be out of place to give in short sentences some proofs of the Divine origin of the prophethood of the Holy Prophet of Islam, Muhammad Mustafa (s.a.w.).

First Proof: Every body kows that Prophet Muhammad Mustafa (s.a.w.) claimed to be the Prophet from Allah; and he showed miracles in support of that claim. It proves that his claim was right.

Now this proof can be multiplied by 4000, mentioning each Mu-jiza separately. Therefore, this one proof is potentially 4000 proofs.

Second Proof: Previous prophets had prophesied that the last prophet would appear in Arabia; and he will testify to the truth of the previous prophets; and' many of the prophecies mentioned his personal qualities and attributes and gave details of his family life.

Prophet Muhammad Mustafa (s.a.w.) claimed to be that prophet; and all the details fitted him perfectly.

It proves that his claim was right.

This proof can be multiplied by, say 100, giving each prophecy separately. Therefore, this one proof contains potentially about 100 proofs.

Thirdly Proof: Prophet Muhammad Mustafa (s.a.w.) was born in a country whose people were nomads of desert, who spent their lives in tribal warfare, plunder and killing. They did not know what knowledge was; the only discipline they observed was the discipline of self-preservation.

In such a country, and in such a people, an orphaned child is born and is cared for by his grandfather and then by his uncle; does not know what a book is and nobody teaches him how to write even the alphabets. He spends more than half of his life in trade and commerce.

And then, all of a sudden, that son of desert claims that he has brought an everlasting universal law of the whole mankind for all the days to come.

And that law proves to be so perfect, so admirable and so much before his time that the world, even after fourteen hundred years is gasping to catch with it. The history of Law and sheriat in the last 14 centuries can be described in one sentence: "Islam leads and the world trails behind."

Is not that perfection of the sheriat, with its built-in capacity to adjust according to time, the greatest miracle of the Holy Prophet?

A Muslim thinker of the last century has written that a Christian priest asked him the proof of the truth of the Holy Prophet. He enumerated some of the proofs. At last, the Christian

priest said: "My friend, the greatest proof of the Divine origin of Islam is in the absolute perfection of its sheriat. People in my country (England) elect their representatives; those representatives are supposed to be the cream of the society. The parliament consists of the elite of the country. They bring forth a bill; they discuss it for days and even weeks and months; they amend it and mould it in the background of their life-long experiences. Then, Jo! no sooner is the bill enacted than a new situation crops up and an amendment is brought up to make that legislation up-to-date. And look at the sheriat of Islam, which has maintained its originality since last 13 (now, 14) centuries and nobody has been able to say that this or that law needs amendment.

"This eternity is the best and finest proof of the truth of the Prophet of Islam."

(39) LAST PROPHET

Here I am giving a few references to show that the Holy Prophet of Islam was the Last Prophet, and no prophet is to come after him:-

1. The Holy Prophet said, "Bani Israel, prophets were leading them; when a prophet died another prophet succeeded him. But after me there will be no prophet; there will be Khalifas."

كانت بنو اسرائيل تسوسهم الانبياء كلما هلك نبي خلفه
نبي وانه لا نبي بعدي وسيكون خلفاء

It clearly shows that there is no room for any new prophet to come after the Holy Prophet of Islam.

2. The Holy Prophet said, "The example of myself and the prophets who proceeded me is the example of a man who built a very beautiful building, but there was a brick missing in one corner. People were going round that building and wondering on the beauty of that building; but all the same they were saying why

no brick was put in that place. Thus, I am that brick which was missing and I have been put in that place and I am 'Khatamun-Nabiyyin.'

قال رسول الله صلى الله عليه وآله وسلم : " مثلى ومثل
الانبياء كمثل قصر احسن بنيانه ترک منه موضع لبنه"
فطاف به النظار يتعجبون من حسن بنيانه الا موضع تلک
اللبنه" فكنت انا سددت موضع اللبنه" ختم بى البنيان وختم
بى الرسل فانا اللبنه" وانا خاتم النبيين

It means that after the advent of the Holy Prophet of Islam, the building of Prophethood was complete; there was no vacant place left, so that another Prophet be expected to come and fill that place

3. The Holy Prophet said: Quiyamat will not come till many groups from my Ummat follow the idol-worshippers (commit capital sins like the idol-worshippers) and till they worship idols; and surely there will be in my Ummat 30 imposters, everyone of them will suppose himself to be a prophet; while I am 'Khatamun-Nabiyyin' (last prophet) there is no prophet after me."

قال رسول الله صلى الله عليه وآله وسلم : لا تقوم الساعه" حتى
تلحق قبايل من امتى بالمشركين وحتى يعبدوا الوثن وانه
سيكون فى امتى ثلاثون كذابون كلهم يزعم انه نبى وانا
خاتم النبيين لا نبى بعدى

4. Imam Ali (a.s.) said when he was washing the body of the Holy Prophet (s.a.w.): "My father and mother be your ransom, such a thing has been discontinued with your death which was never discontinued with the death of any other person. (And that thing is) Prophethood, announcement of Ghaib and the news of heaven."

و من كلام له عليه السلام قاله و هو يلي غسل رسول الله
صلى الله عليه و آله و سلم و تجهيزه :-
" بابي انت و امي لقد انقطع بموتک ما لم ينقطع بموت
غيرک من النبوة والانباء و اخبار السماء "

(40) NAMES AND TITLES OF THE HOLY PROPHET

The following names and titles of the Holy Prophet of Islam are taken from the Qur'an:-

Name in Arabic	Transliteration	Meaning
محمد ص	Muhammad	The Most Praiseworthy
احمد ص	Ahmad	The greatest Glorifyer
رحمة للعالمين	(Rehmatun (Lil-Aalameen	The Mercy for the Universe
رسول الله	Rasul-ul-lah	Messenger of Allah
النبی	An-Nabi	The Prophet
البشير	AI-Bashir	The Bringer of good Tidings
النذير	An-Nadhir	The Warner
النور	An-Nur	The Light
الميزان	AI-Mizan	The Scale (of equality)
المزمل	AI-Muzzammil	The Wrapped
المدثر	AI-Muddaththir	The Covered
السراج المنير	As-Sirajul-Mumir	The Brightening Lamp
الشاهد	As-Shahid	The Witness
الشهيد	As-Shaheed	The Witness
الداعی الی الله	Ad-Dai llalSah	The Caller to Allah
اول المسلمين	Awwal-ul-Muslimeen	The First Muslim
اول العابدين	Awwa!-ul-Abedin	The First Worshipper

خاتم النبين	Khatam-un- Nabiyyin	The Seal of the Prophet. The Last Prophet The Leader
طٰسٓ	Ya-Sin Ta-Ha	The Purified

QUESTIONS

1 (a) Explam in detail the meanings of "Nabi" and Rasul."
(b) What is the difference between "Nabi" and "Rasul?"
(c) What are the qualifications necessary for a prophet?

2 (a) What is meant by "Ismat?"
(b) Why is Ismat essential for a Nabi or Imam? Give logical reason.
(c) "The Holy Prophet of Islam was Masum." Give two ayat of Qur'an to prove this statement.
(d) Did Adam cimmit a sin? Explain.

3 (a) Give two prophecies from Old Testament about the Holy Prophet

(b) Give one prophecy from New Testament and one from a Hindu scripture about the Holy Prophet.

4 (a) Does "Mujiza mean an imposisble performance? Explain fully

(b) What is the difference between magic and "Mujiza?"

(c) What types of miracles were given to the prophets?

5 (a) Why the miracle of "Miraaj" was given to the Holy Prophet of Islam?

(b) From your point of view, what is the best proof of the truth of the Holy Prophet of Islam?

(c) Prove that Hadhrat Muhammad Mustafa (s.a.w.) is the Last Prophet